THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (PROV. 6: 16-19).

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THE HOUSE OF ISRAEL.

BY ELDER ORSON F. WHITNEY.

THE House of Israel was established in order that the God of Israel, who became the Savior, might have a proper lineage on earth, and a worthy medium through which to promote His high and benevolent designs toward the human family. Abraham is the earthly head, and Jehovah the heavenly head, of that sacred House.

The name of "Israel" means "Prince of God," and was divinely bestowed upon Abraham's grandson, Jacob, from whom sprang the famous Twelve Tribes (Gen. 32: 24-28). But while this was the origin of the name as applied to Jacob, it was not the origin of the race of which he is the titular head. It is written that Jacob's wives, Rachel and Leah, "did build the House of Israel" (Ruth 4: 11): but the foundation of that House had already been laid by Abraham, the Friend of God, the Father of the Faithful. Jehovah's promises to Jacob and to his father Isaac concerning their posterity, were virtual repetitions of promises previously made to their great ancestor (Gen. 17: 3-6; 35: 10, 11).

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will * * * bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12: 1-3; Abraham 1).

Abraham, or, as he was then called, Abram, dwelt in Ur of the Chaldees, a city of Mesopotamia, which signifies "between the rivers." The rivers were the Tigris and the Euphrates. Abram

had to cross the Emphrates in order to reach Canaan, the land that the Lord showed him. Because of this circumstance, he was called by the Canaanites a "Hebrew," meaning "one from beyond the river." The origin of the name is also traced to Heber or Eber, one of the ancestors of Abraham. Mesopotamia was the fountain-head of idolatry in Western Asia. On this account, and because the Lord wished to raise up a people who would worship Him alone, Abram was required to separate himself from his idolatrous surroundings (Geikie "Hours With the Bible," Vol. I., pp. 236-275).

Following his arrival in Canaan and a brief sojourn in Egypt, came the episode of his meeting with Melchizedek, King of Salem and Priest of the Most High God. Abram gave to Melchizedek a tenth part of the spoils taken in battle with certain robber kings. (Gen. 14: 18), and Melchizedek blessed him and conferred upon him the Priesthood. (Doctrine and Covenants 84: 14). This is the first Bible mention of the Law of Tithing. "Consider," says the author of the Epistle to the Hebrews (7: 4), "how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils." So great, indeed, that the Priesthood of the Son of God was named for him, and is now the Priesthood of Melchizedek (Doc. and Cov. 107: 1-4). After this interview with the King of Salem, the Lord appeared to Abram, established His covenant with him, and changed his name to Abraham, signifying "father of a multitude."

Abraham's integrity having been proved by his willingness to sacrifice his son Isaac—an act foretokening the immolation of the Only Begotten for the redemption of the world—there came a further pledge from Jehovah to his tried and faithful friend. The original promise: "In thee shall all families of the earth be blessed," was expanded to: "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore: and in thy seed shall all the nations of the earth be blessed" (Gen. 22: 1-18).

What had Abraham done to merit this high distinction? It cannot be that he was chosen for so great and important a mission merely for migration from his own to another country, or even for his willingness to offer up his beloved son. As a matter of fact, the first promise was given before the sacrifice was demanded. Undoubtedly these acts of obedience were greatly to Abraham's credit, but how could they be placed to the credit of his posterity, the unborn millions who were to inherit the covenant and share in the great reward? The patriarch himself helps us to a solution of the problem:

"Now the Lord had shown unto me Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and He stood in the midst of them, and He said: These I will make my rulers; for He stood among those that were spirits, and He saw that they

were good; and He said unto me: Abraham, thou art one of them: thou wast chosen before thou wast born" (Abraham 3: 22-23).

Chosen before he was born—such is the divine pronouncement (Compare Jer. 1: 5). And the same is true, in general, of his descendants. In his vision of the pre-existence, Abraham was shown the spirits of the human race—all "good," but some better than others—waiting for an earth to be made, that they might come upon it and pass through a mortal probation. The earth was to be created (organized), not out of nothing but out of materials already in existence; and the dwellers thereon were to undergo a test as to their willingness to do all things that the Lord might require of them. They who "kept their first estate"—the pre-mortal life, where they "walked by sight"—were to be "added upon"—given bodies of flesh and blood, with opportunities for education and development; and those who "kept their second estate"—the life on earth, where they were expected to "walk by faith," with the knowledge of the past temporarily obscured—were to be eternally glorified. All would be added upon, but not all alike. Some were more deserving than others, some nobler and greater than others; and because of their superior merit and larger capacity, they were to be rulers over the rest. Abraham was one of these.

The eternal principle of sowing and reaping is here exemplified. Rewards and punishments are not all deferred until the final judgment at the end of the world. There is a judgment passed upon the spirits of men before they are permitted to tabernacle in the flesh. Satan and his dupes, for failing to keep their first estate were denied bodies and this constituted their punishment. A question put to the Savior by His disciple: "Did this man sin, or his parents, that he was born blind?"—throws out a hint in the same direction.

What had given Abraham his superior standing in the heavens? Had he always been noble and great? Was it an original or an acquired excellence? That there is such a thing as original superiority, with varying degrees of intelligence among spirits, the Book of Abraham plainly teaches (3: 18, 19). And that all intelligence can be enlarged and improved, goes without saying.

When God said of Abraham: "I know him" (Gen. 18: 19). He was not referring merely to the present life. The founder of the Hebrew nation must have been one of the foreknown and predestined mentioned by Paul (Rom. 8: 29) and by Alma (13: 3)—those "called and prepared from the foundation of the world. * * * on account of their exceeding faith and good works"; these constituting one element of "the foreknowledge of God" concerning them.

Such characters as Abraham were cast for their respective parts before the curtain rose upon the first act of the play. There was a House of Israel in heaven before there was a Hebrew nation on

earth. What else did Moses mean, when he told how the Most High, in "the days of old," "separated the sons of Adam" and "set the bounds of the people according to the number of the children of Israel" (Deut. 32: 7, 8)? He must have had in mind, not a temporal Israel, unborn at the early period indicated, but a spiritual Israel, according to whose numbers, known in heaven before they had taken bodies on earth, the boundaries of "the people" were determined.

It was intended that the Chosen should have "room to dwell." It was of the utmost importance that they should be well placed, with every facility for the accomplishment of the sacred mission unto which they had been called. They were to be the oracles of God, the custodians and dispensers of heavenly wisdom. Upon them devolved the high duty of keeping alive on Faith's altar the fire of Divine Truth. They were not to bow down to idols, as did the heathen nations around them, but were to worship the true God, the invisible Jehovah, walking by faith where others walked by sight. They were not to intermarry with other nations, lest they might worship the gods of those nations, practice their vices, and corrupt the noble lineage through which came the Savior of the world. The Lamb of God had to be "without blemish": and that He was so, in every respect, was partly due, no doubt, to the choice ancestry and parentage provided for Him.

Jesus of Nazareth, a descendant, in the body, of Abraham, Isaac and Jacob, fulfilled to the letter the divine promise, that in their seed should all the nations of the earth be blessed. But in contemplating the great central fact of the Savior's personal ministry, we must not overlook the related facts that went before or followed after. The gem has its setting. Christ came and redeemed mankind, "treading the winepress alone;" but the House of Israel prepared the way for His coming, and carried on the work that He inaugurated. This is especially true of the prophets who foretold His advent, and the apostles who preached the gospel to the Jew and Gentile. There is only one Savior, but He has many servants, and they are what He declared them to be—"the salt of the earth," the preserving or saving element among men (Rev. 14: 1; Doc. and Cov. 77: 11).

If the name Israel means "Prince" when applied to Jacob, it may mean princes when applied to his posterity. He was promised that kings should come out of his loins. And have they not come? —princes and priests and kings, the nobility of heaven, though not always known upon earth. The Greatest among them was not recognized even by "His own;" for they "received Him not." The wise Solomon was never wiser than when he said: "I have seen servants upon horses, and princes walking as servants upon the earth" (Eccl. 10: 7). The mighty Prince of Peace, the glorious King of Heaven, walked unknown and unhonored by His own servants in the dust of His own footstool.

IS THERE ANYTHING IN MORMONISM?

In the revelation given to Joseph Smith, it was told him that his name should be known for good and evil throughout the world. Just a mere boy he was then, with no knowledge of the glorious future and tragic death awaiting him. He no doubt marveled greatly when the statement was made and wondered how it could ever find fulfilment.

At this time Joseph Smith was only a simple young man. He boasted no college education, no great amount of learning at all: but one thing he did possess; simple faith in God, and by faith I mean reliance upon God, and he also possessed that priceless quality humility. These two great requisites made him a fitting subject for the purpose of God, who can work wonders when an individual endowed with faith and humility kneels in meekness and lowliness before Him. Blessed with these priceless qualities Joseph set out on his life's mission as it was revealed to him. His first great work was to translate and publish the Book of Mormon, derived from the great prophet Mormon, who lived on the American continent about A.D. 400. When the book was published but little time elapsed before the believers in it and in the mission of Joseph Smith were derisively called Mormons, and the doctrine taught by them Mormonism.

Now to find out: Is there anything in Mormonism? Ask the world. This is the answer you will receive: "Mormonism is a religion, practiced by a half-civilized people living in the Rocky Mountains, and having for its basic foundation the privilege of its adherents to have as many wives as they desire." For corroboration of this statement you have only to turn to almost any encyclopedia that stands handy—yes—there it is:—"Mormons—a race of people living in the Rocky Mountains and practicing polygamy." Sure, then, there can be no mistake about it. Mormons are polygamists. Wait a bit. This verdict is the verdict of people who have never been within four thousand miles of the Mormons; who have received all information regarding them at second-hand; who, like Winifred Graham, the great anti-Mormon, knows no more of the Mormon people than I know of the inhabitants of Mars. Now let me tell you something, you people of the world, who justly pride yourselves on your learning and your advanced education. This old world of ours is run on a common-sense basis, and every theory that has not a foundation of common-sense is worthless, like German peace treaties, just so much waste paper.

This is Mormonism as it was told me by the world when I was about to leave England, nearly five years ago: "Mollie," my friends said: "Once you leave England we shall never see nor hear from you again. Salt Lake City, where you are going, is built right in the heart of the mountains; hundreds of miles from any-

where. A high wall surrounds the city which has but one entrance and once that door has closed upon you, you will be at the mercy of the Mormon elders, and if you refuse to submit to them or show any kind of resistance to their will, you will be buried alive or put to death in some horrible manner." Such is the tale I was told. Believe it? I should say not. I was born with just a little common-sense, and have cultivated some more; so, taking fifty per cent off what I heard, I got busy and sifted the remainder, drawing my own conclusions, and decided on risking my life, and, what is more, my honor, within the precincts of Salt Lake City. Have I ever been sorry? Only yesterday I was talking with a Mormon elder whom I knew there, and he said to me: "Mollie, do you never get sick for the sight of the beautiful green fields and hedgerows, and the scent of the flowers of the Old Country?" "Sick! President!" (the old name) I said, "Oh, hush! my eyes just ache for it all, I long for it at times with an unspeakable longing, but oh! I would not go back, no, no, not to stay. I am happy here and I know this is the place appointed by the Lord for His people to dwell. Here is His temple; here, when we die, we can be buried in sacred soil. No, I do not want to go back." For two years I lived right in Salt Lake City, and believe it or no, no elder in Israel ever offered to make me his second wife. Marriage certainly was offered me, more than once, but, being just as free there to choose my own course as ever I was in England, I declined it. Was I ever buried alive? Nothing of the kind. This is what I was told: "Girls always did go their own way, and I suppose always will." Mind you, that sentiment was expressed in the city where the world says nothing but the Mormon elders' will is law.

Now friends, permit one who was converted to Mormonism eight years ago, and who has dwelt right in the heart of Mormondom for nearly five years to tell you the truth. The Mormon elders go forth to the world for the sole purpose of preaching the gospel. They are missionaries, nothing less. Look in your Bibles, turn to Matt. 24, and there you will see the signs of Christ's second coming, as given by Himself. Look at verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Friends, that is what brings the Mormon elders to your shores. They come to preach the gospel of the kingdom, to tell you that in answer to the prophet Joseph Smith's prayer the heavens were again opened to man, and the Church and Kingdom of God was re-established on the rock of Revelation, as Christ Himself foretold, Matt. 16: 18, never more to be thrown down, as prophesied by Daniel: 2, 44. This is the truth regarding Mormonism, believe it or no. It is not a propaganda to induce young girls to come to Utah to enter into the plural marriage state. To be perfectly candid, there are already more girls without husbands than with them, and since we live in a land where polygamy is not tolerated, the world can best show its

common sense by sifting the matter for itself and not letting the man next door do its thinking.

In Bible days one here and one there was chosen to live in polygamy and so with the Mormons. Never at any time was polygamy practiced by more than three per cent. To-day it is not practiced in the Mormon church, nor has it been since the Manifesto of 1890.

Go to any sectarian minister and ask him where he gets his authority from to preach the gospel and invariably he will point you to Mark 16: 15:—"Go ye into all the world and preach the gospel to every creature." being very careful not to quote the following verse. Pardon me if I point out that Christ on that occasion was speaking privately to His disciples, or the apostles. Not even to the people did He give that sacred command, but only to His chosen apostles. Now, ask the Mormon elder whence comes his authority, and straight he will answer, yes, and prove it too, "direct from the Lord Himself."

Is there anything in Mormonism? My dear friends, seek! Seek and ye shall find that this despised religion contains all that is necessary for man's salvation in this life and for his exaltation in the life to come. Seek and ye shall find that the words spoken to Joseph Smith proved true, all too true, in that his name is held as evil by those who allow public opinion to bias their minds and prevent them from giving Mormonism a fair-play investigation: true, in that it is held in honor by all who know this religion for its true value. The name of Englishman, of which I am justly proud, is known in all the world to be synonymous with "a lover of fair play and justice"; let no blot be placed upon this fair title where this despised religion is concerned. Do your own thinking, my fair countrymen, and you will find, as I did, that Mormonism stands for life and love, truth and liberty, justice, honor and all that makes for godliness and God-fearing men and women. Friends, right from the very home of Mormonism, I tell you true.

Ogden, Utah. MOLLIE HIGGINSON.

THE WRITTEN WORD.

The pen is mightier than the sword:
The written than the spoken word:
The written unborn ages sway:
The spoken idly drifts away.

The written word hath wonders wrought,
Thrown open wide the door of thought.
Truth filters through, and men can see
A revelation, prophecy.

Thoughts' storehouse never overflows.
No smaller is for all one knows;
Outstretch thy hand, thoughts' flowers are fair:
Pluck all thou wilt, no fewer there.

—LYDIA D. ALDER in *Improvement Era*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 1, 1919.

EDITORIAL.

A REPLY TO WINIFRED GRAHAM.

A FEW days ago, a friend handed me a cutting from a newspaper, purporting to be the substance of a letter from Winifred Graham on the unspeakable evils of Mormonism. The letter, by the way, seems to be credited both to the lady with the *nom de plume* and "our special commissioner"—whatever that may mean.

Winifred Graham has written some queer fiction on Mormonism, equalled in its imaginative flight only by the far-famed Baron Munchausen. She used to tell us that the dear Mormon boys who gave their lives for their country on the battlefields were all Germans. She used to depict Utah as a place in which immigrants lose their identity and are never heard from again. She used to descant upon the awful wickedness of the Mormon elders, who had the audacity of coming to the pure, immaculate, haloed countries of the world with their supposed gospel of lust. In view of what the estimable lady has written at other times, the present effort is tame.

She—or the special commissioner—seems to feel very bad about the alleged call of a Mormon girl "of about ten" upon someone, in "her campaign" for Mormonism!

I am well acquainted with the work of the Church in Liverpool, but I know of no girl "of about ten" engaged in missionary work. We have a few lady missionaries here, and it is, of course, not impossible that one of these may have gone out tracting and had a younger sister, or a daughter, with her for the sake of companionship, as ladies of other denominations who go from house to house with literature sometimes do. There is nothing wrong, nothing strange, about that.

This particular little Mormon girl, the letter tells us—and this is the important feature—was "prettily spoken, of charming disposition, with innocent and irresistibly appealing eyes," and "refined manner." On reading this splendid tribute to a Mormon child, from such a pen, I felt grateful to God that even the associates of Winifred Graham must acknowledge the ennobling influence of Mormonism. For, be it known, there are many thousands of just such charming, prettily-spoken, refined Mormon children. The children in Utah are admired by all who see them in their schools and Sunday-schools, in their excursions and their homes. I submit to every fair-minded person, that parents who have such children cannot be brutes.

The children among the Mormons have always refuted the slanders against them. As far back as when General Ulysses S. Grant visited Utah, greeted with songs in the streets by thousands of prettily-spoken, innocent Mormon Sunday-school children with irresistibly appealing eyes, he dryly remarked: "The tradncers of the Mormons have been lying to me."

I am not going to trespass on the space of the *Star* and take up the letter in detail. Most of it is too absurd for serious discussion. But there is one point in it, to which I would call attention. Winifred Graham—or the special commissioner—takes exception to the appointment by the American government of Elder B. H. Roberts to the position of Army chaplain, although, in the year 1900, she says, he was not good enough to have a seat in the House of Representatives in Washington.

Would it be impolite to ask Winifred Graham and her anti-Mormon associates, What right have they to criticise Army appointments in the United States? Is that any concern of theirs?

This criticism is meant for an argnment against the Church. Bnt it is jnst the opposite. It is one of the strongest proofs of the harmony that exists between the American people, which the government represents, and the Church. Twenty years ago, the political opponents of Hon. B. H. Roberts succeeded in obtaining a majority vote in the House of Representatives, refusing to admit him as a member of that body on account of his family relations. That fight is over and has been for twenty years. Today he was appointed an Army chaplain, although a special dispensation had to be obtained in his case, because he had passed the age limit for such appointments, and not a voice was raised against him. What does that prove? Why, it proves that the government and the Church are in full harmony, and that there is no friction between the two. It proves that the members of the Church and the leaders are law-abiding citizens, enjoying all the rights and privileges of other citizens. And I presnme that the United States government knows the Mormons, their teachings and practices, a great deal better than Winifred Graham does.

Let me close by saying that Elder B. H. Roberts is not the only Mormon who has taken a prominent part in the great drama of the past few years. Look at this:

Brigadier-General Briant H. Wells, on the staff of Marshal Foch during the war, is a Salt Lake boy, a son of the great Mormon pioneer Daniel H. Wells, and a brother of the present associate editor of the *Star*.

Brigadier-General Richard W. Young, is a grandson of President Brigham Young.

President Heber J. Grant, now President of the Church, had charge of the Liberty-loan campaigns in the Intermountain region.

and so successful was he that the loans were over-subscribed each time.

The Relief Society "abused" to borrow one of Winifred's airy phrases the Red Cross uniform, to the extent of providing about a quarter of a million bushels of wheat for the Allies. At the time, Mr. Balfour said, that nothing but self denial of the American people had saved the people of Europe from actual starvation. No relief organization in America did more in this respect for the Allies. The Church furnished $750,000, besides all private contributions, towards the expenses of the war, running into millions.

John M. Browning, a Mormon, furnished the Browning gun, and, let me add, Utah gave several times the number of men asked for from that State by the government.

What does it all mean? It means that the members and leaders of the Church of Jesus Christ of Latter-day Saints are in full harmony with the government of the United States, and that the friction of the past is no more. It means that the elders of the Church have the same moral and legal right to go and come, unmolested, that other citizens of friendly nations have. It means that those who, in this country or elsewhere, denounce the elders and falsely charge them with unspeakable crimes are exhibiting their ignorance and malice. It also means that they are throwing a serious reflection on their own government that has tolerated the Church here for four score years. They may not realize it, but by their intolerant attacks on the Church they are attacking their own government indirectly, and by such attacks they are lending support to bolshevism.

Mormonism is hated by the liquor element, the traffic in immorality, and the oppressors of men everywhere. It is hated by religious bigots who traffic in souls of men. These are powerful elements. But it is loved by the sober, the pure, and those who love freedom, truth, and righteousness. The conflict is between these two forces. The final victory, thank God! is sure, and the sooner the opponents of the Church realize this, the better for them.

J. M. S.

"I AM AFRAID IT IS TRUE."

It is not an uncommon occurrence, in the ministry of the elders, to be dismissed by investigators, after certain progress has been made in the examination of their message, with the above remark. An interesting instance, happening many years ago, is recalled. It was in London. One day a letter was received at the conference house, requesting that an elder call at the matron's office of a large manufacturing establishment, in which many girls were employed. Responding to this invitation, the elder was met by a lady in

middle age and her daughter, a girl of eighteen. They occupied very comfortable quarters and were able to extend a generous hospitality, which they appeared to enjoy. Formalities over, an interesting evening's conversation ensued. This disclosed the fact that the lady was the widow of an English military officer, who had died, several years before, leaving her with two daughters —the one present and a younger one, then attending an officers children's boarding school on the South Coast. It appears that the daughter present was employed as a teacher in what was then known as a "ragged school," a charity school for poor children. She happened, on her way home, recently, to pass by a small street gathering assembled to hear a speaker and heard the word "Mormon," spoken for the first time. She stopped a moment and received a tract, which she hurried on home to give to her mother. From this tract the lady had learned the elders' address and written for one to call.

She then proceeded to tell of her own childhood, and made the amazing statement to her daughter, who had never before heard it, that when she was eight years old she had been baptized. Her parents had almost immediately removed to India, where they died; she grew up and married, never more hearing a word about the Mormons; and, of course, without any understanding of the principles, or of the significance of her own baptism. She did not even know if her parents were Mormons, though she supposed her father or mother might have been, but not both, which would account for their not mentioning it to her. Nevertheless, she had not forgotten her baptism and had always felt that it was important. When her daughter brought home the tract a few days ago she, at once, decided to communicate with the elders and ascertain all that she could about them. She had, in her maturer years, seen much in the papers about the Mormons, greatly to their discredit, and naturally shrank from associating herself with them, not supposing they, so evilly spoken of, were identified with the ceremony of her childhood, which had always seemed like something good and beautiful to her.

From this first interview, a very friendly association developed, that lasted several months; the elder calling as frequently as his labors throughout the large conference would permit. He was always received with hospitable kindness, and the theme that engaged their intercourse was the gospel, which the mother seemed to enjoy thoroughly and believe willingly, happily. She, after a while, said that if her daughters, who were old enough to form their own opinions, could be converted, she would renew her connection with the Church, and she believed they would all be happier for it. But she would do nothing without them, nor attempt to influence them in the least. The elder's effort, therefore, was to satisfy the eldest daughter's mind; he never met the younger one, who was still away at school.

This was undertaken by reading and comparing the Bible and Book of Mormon together—particularly the parts treating of the ministry of the Savior. Every time he called, he was met with numerous inquiries and objections, for the young lady was very keen, well educated, a practical member of the neighborhood church, a teacher in its Sunday-school, and with a mind of her own, that had to be convinced, in spite of prejudices and opposing conditions, before she would yield. But gradually she accepted the conclusions of its truth, that an honest investigation of Mormonism inevitably leads to.

The time came when the elder was transferred to another conference and, not long after, he returned to Zion. The last time he called, he greeted her with the inquiry, "Well, what about Mormonism now?" She colored up and with difficulty refrained from crying as, in a low voice, she replied: "I am afraid it is true." She then explained why she was afraid. She said that if she accepted it, all her associates—those found in the officers' boarding school, in the church, and in her school work, which she loved, would turn against her: that she would lose her place and standing, and that her mother would lose her position, and her sister would have to leave her school; that they were comfortable and well provided for, as they were, contented and happy. To give it all up seemed more than she could do; but if she went on with the investigation, the time would soon come when she would have to; for she should be honest with her convictions at whatever cost. And so she begged to stop. Then the tears flowed from her eyes, and she said: "You see how it is: I must stop, for I am already afraid it is true."

Now the elder was in a quandary; he was much distressed. He could not fail to be impressed with all that was so frankly disclosed to him. He could, of course, quote the Savior; "Whosoever will come after me, let him deny himself, and take up his cross and follow me;" or many other sayings of the Lord, demanding the renunciation of all other things in order to accept the gospel. He did not do so. He felt that it was more than was required at that time, that a better time would come, after the younger daughter came home and could also investigate for herself, which was one of her mother's conditions. And so he left them. He said to himself, had there been a man in the family, he should have driven the argument home, and quoted further: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" He regretted afterwards that he had not done so; as no further opportunity came to him to minister to these people; and he would have gone far and worked hard to remove the fear and banish the doubt that said, "I am afraid it is true."

J. F. W.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held April 20th, 1919, at the Oddfellows Hall, Paradise Place, Cardiff.

There were in attendance, President George F. Richards, of the European Mission, and his wife, Sister Alice A. Richards, and Elder Junius F. Wells. President Frederick G. Day, of the Bristol conference presided.

At morning session invocation was offered by Elder Junius F. Wells.

President Day extended a hearty welcome to all.

The sacrament was administered by Brothers Richard C. Thomas, and Albert Biggs.

A program of recitations, talks on apostacy, restoration, first principles, and the gathering of Israel, with Biblical quotations, and a duet, were most ably rendered by lady missionaries and others. President Richards said he was pleased with the way the lady missionaries spoke on their allotted subjects, and for the respect they had for the local brethren. He commented carefully upon the subjects: There must have been an apostacy for the predicted restoration to come; the prophecies of old must come to pass, as also the gathering of Israel.

Benediction was offered by Brother William Day.

At afternoon session, invocation by Brother Henry E. Neal.

Brother Albert Biggs spoke on the first principles, and cited the testimonies of Christ and His apostles, and said we cannot ignore them. He bore a strong testimony of the gospel. Brother Henry E. Neal, of the Bristol branch, said that never in his life had he a stronger desire to bear his testimony than now. He was thankful for the gospel, and urged the saints to live it. Sister Ethel Jenkins of Bristol rendered a solo. Elder Junius F. Wells said we Latter-day Saints should depend on the Spirit of the Lord to dictate what shall be said, when we meet together: we should ask for that Spirit, and expect men holding the priesthood to speak by the influence of the Holy Ghost. Their words would then be the same as if the Lord spoke to us. He told of Joseph Smith's visions, and how the holy priesthood was restored to him with all the principles pertaining to the gospel, that will help us to gain eternal life. Benediction by Brother John Edmunds.

At evening session, prayer was offered by Brother Edwin J. Jones. The general authorities were presented by President George F. Richards, and unanimously sustained. President Day welcomed all present, and commented upon the hymn, "Oh my Father," and spoke upon pre-existence; he also spoke on the coming forth of the Book of Mormon and gave a brief account of what it contained.

President Richards was the following speaker. He said it being

Easter Sunday, it seemed proper to say something about the resurrection. He spoke upon pre-existence of the Savior, saying He was chosen before the foundation of the world: he said, the purpose of Christ's coming was perfectly understood and planned to redeem mankind; that Christ had lived such a righteous life, that the grave could not hold Him longer than three days, when all power both in heaven and on earth, was given Him. Then He arose and appeared to His disciples, while they were together, and even the bolted doors and wall could not withhold Him. Not only was the Savior resurrected, but Paul tells us that the bodies of many of the saints arose also. He bore a strong testimony that the Savior lives, that He gave His life for us that we may live also, because he loves us "And greater love hath no man, than that he lay down his life for his friends."

Elder Junius F. Wells, the concluding speaker, bore testimony to the truths we had heard. Many, he said, think, "Oh, if we could only have lived in the days of the Savior and have heard His voice and have seen Him, as Mary saw Him, and know of a truth that He was resurrected!" They do not seem to realize that it was a reality. Now, we have testimonies which prove to us that it was indeed a reality: and that the gospel of salvation is with us to-day, as certainly as when the Savior was on earth, with its authority of apostles and prophets, gifts, and manifestations of the Spirit by which we know. The speaker urged all to be diligent in serving the Lord.

President George F. Richards pronounced the benediction.

On Saturday evening, April 19th, 1919, a social and priesthood meeting was held. President George F. Richards and Elder Junius F. Wells gave good talks and excellent instruction.

ELLEN FORWARD.

[A very pleasing feature of the conference was the soulful singing by the congregation. Especially appropriate hymns had been selected for each session, nicely printed and distributed to the people attending. This insured the singing of all the words, which combined with the sweet harmony of melodious voices, for which the Welsh are famous, produced a fine effect.—ED.]

THE FOREIGN MISSIONS.

THE announcement is made that Elder Joseph E. Robinson is honorably released from the presidency of the Californian mission, and is about to return to live in Salt Lake City. He has presided over the Californian mission for nineteen years, during which period large branches of the Church have been built up, in Los Angeles, San Francisco, Oakland, and other places in California, and also in cities of Arizona. At several of these places valuable property and beautiful meeting-houses have been acquired.

President Joseph W. McMurrin, of the First Council of Seventies,

has been appointed to succeed Elder Robinson, and is about to remove his family to Los Angeles and take up his labors there.

President Arnold D. Miller, of the Australian mission, has just made a brief trip to his home in Utah, on account of his wife's ill-health. He returns within a month. He reports that his mission is one of the largest, geographically, in the Church, and involves a journey of ten thousand miles to visit all its conferences. He says few Americans have any idea of the busy activity of the smallest continent. Melbourne has hundreds of trains entering and departing from its railway stations, where nearly two hundred thousand people are handled every day. He says that at Sydney, with a population of 800,000, the influenza epidemic was so well controlled that but fifty deaths occurred.

FROM THE MISSION FIELD.

THE Newcastle conference will be held on the 11th of May, 1919.

Appointments.—Elder Arnold Holland was appointed April 25th, 1919, to preside over the Leeds conference, succeeding President Joseph S. Nelson, who is released to return home and expects to sail May 6th, 1919, after spending about ten days visiting different parts of Great Britain.

Reorganizations.—Sister Sarah Mary Clarke, being called to missionary labors at Birmingham conference headquarters, the Saltley Relief Society was reorganized April 9th, 1919. Sister Lonisa Mason was appointed to succeed Sister Clarke as president.

The Handsworth Mutual Improvement Association was reorganized on April 3th, 1919. President E. Henry Clarke was appointed president, all the other officers being sustained as before.

On Tuesday, April 15th, 1919, the South London Relief Society was reorganized with Edith Swan as president; Ann Beeching as first and Florence Hutchings as second counselors; Florence Leaney as secretary; Edith E. Bartley as treasurer and trustee; Florence Vincent as organist. All these sisters were set apart to their respective offices by President McKay. Sister Anna O. McKay gave a most interesting talk about Relief Society work. Each new officer spoke about her eagerness to do relief work.

Socials.—A very successful social was held in Handsworth Chapel, in honor of President State England, who has been released to return home. He was presented with an egg-cruet. In responding President England said the saints would ever live in his memory

and encouraged them to sustain President E. Henry Clarke who succeeds him.

On Friday, April 11th, 1919, a very successful social was held in Trade Union Hall, Brixton, South London branch, in honor of Branch and Relief Society Presidents Brother and Sister Stagg. The hall was crowded to overflowing with saints and friends, who bid Brother and Sister Stagg God's blessings throughout their lives. A most interesting program was given. President James Gunn McKay, in behalf of friends presented them with a beautiful steamer rug. Brother and Sister Stagg are emigrating to Zion via Canada.

DIED.

GLOVER.—At Barnsley, Sheffield conference, March 11, 1919, of cardiac failure, George Richard Glover, born May 26, 1844; baptized April 15, 1896, by Elder W. L. Webb, and confirmed by Elder J. W. Crawford. He was ordained an Elder February 10, 1901, by Elder S. J. Parrish, at Higham, Barnsley. Funeral services were held by Elders' Potts, Briggs, and F. Birkhead.

CLARKE.—At Birmingham, of influenza, March 17th, 1919, Joseph Clarke; born February 9th, 1872; baptized and confirmed October 31st, 1904, by Elders Frank W. Brazier and William O. Creer; ordained a priest, March 13th, 1906, and later an elder, by Elder James Laird. Brother Clarke was a faithful Latter-day Saint. The funeral was conducted at Handsworth Chapel, by President State England.

RICHARDSON.—At Edinburgh March 30th, 1919, of pneumonia, Sister Eliza Jessie Richardson. She was born at Dumfries, March 23rd, 1850, and baptized by Elder J. C. Pixton July 14th, 1901. She leaves her husband and one daughter in this country and a daughter and four sons in America. She was a faithful and staunch Latter-day Saint.

BIRKHEAD.—At Barnsley, Sheffield Conference April 1st, 1919, Sister Florrie Kellet Birkhead, born Higham, Yorkshire October 27th, 1906. Baptized at Sheffield November 21st, 1915, by Eldey Parley P. George and confirmed same day by Elder Joseph R. Gransden. Elder Briggs and Brother Whithouse held a short service at the home, and Elder Briggs dedicated the grave.

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